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T H E
NECESSITY
O F
Peace and Union
Among the
MEMBERS
O F T H E
Church of England;

Proving that the Names of
W H I G and T O R Y
Are Mischievous and Unreasona-
ble, and tend only to destroy our
Religion and Liberties.

Address'd to those Persons, who thought
it a great CRIME to find fault with
Her late Majesty's choosing what
SERVANTS she pleas'd; and are rea-
dy to Rebel against His present Ma-
jesty, for choosing such as he likes.

*To the Counsellors of Peace is Joy, Prov. xii. 20.
If ye bite and devour one another, take heed
that ye be not consumed one of another, Gal.
v. 15.*

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TO THE
READER.



HIS Essay is Publish'd with a sincere Design to remove the Prejudices, which the Members of the same Church, and Subjects of the same Government, have entertained against each other, and to root out that Uncharitableness which is consequent upon them.

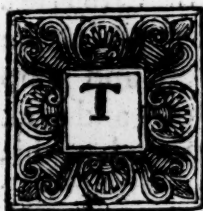
In the Prosecution of this Design, I have laid it down for a Principle, that he who would persuade both sides, must provoke neither; and, I hope, I have, throughout the whole, paid a strict regard to it, and said nothing that may justly be offensive to any. I am sure, I could never forgive my Self the casting one drop of Oil into these Flames. I am no Friend to Extreames. I own there are Faults on both Sides.
But

But (as one says in this very Case) I my Self that tax both, shall be sure to be censur'd of both. What, a Neuter, says one? What, on both sides, says another? Yes truly, Brethren, ye have hit it right; I am, and profess to be, as the Terms stand, on neither, and yet of both Parts; I am for the Peace of both, for the Humour of neither; how shall the Morter or Cement join the Stones together, if it did not lie between both? And I would to God all our Brethren of this Land were alike-minded; we should not have such libellous Presses, such unquiet Pulpits, such distracted Bosoms; for the Truth is, there is no reason we should be thus disjoin'd, or thus mutually branded. ----- Let us all, in the Fear of God, be entreated, in the Bowels of our dear Redeemer; as we love our Selves, our Land, our Church, the Gospel, to combine our Counsels and Endeavours to the holding of the Unity of the Spirit in the Bond of Peace, and labour, and study, not how to widen or gall and rankle, but how to salve and heal these unhappy Sores of the Church and State.



T H E

Necessity, &c.



THE Divisions of any Body of People, (as I have observ'd upon another Occasion) are their dangerous Wounds, whereby their Blood and Spirits will be so drained, that thereby the strongest Nation may become a Prey to the Weakest. For neither Rocks nor Seas, Fenced Cities nor Fleets, can make that People safe, who, by *Discord* and *Distrust*, cut the Sinews of their own Strength. So that wherever an Enemy has success in *Dividing* any People, he will soon have the Satisfaction of *Destroying* them; and will find this the *surest* and *cheapest* Way of Conquering.

And as such, the Enemies of our *Church* and *Nation* have fix'd upon it for the Accomplishment of our Ruine, and the bringing on us that Destruction, which they have,

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in vain, attempted by all other Methods. Their chief Policy and Wisdom is, and ever hath been, to divide us; they have been promoting this Design in one Shape or other, ever since the beginning of our blessed Reformation; and (God knows) they have had too much Success. But can there be a greater Instance of Folly and Weakness, than to suffer our Selves to be divided by them? Who that is wise will take Council and Advice of a profess'd and implacable Enemy?

We are yet, blessed be God, in the full Enjoyment of Peace at home and abroad, and of our Religion and civil Liberties. God hath given us an excellent Prince, of the same Religion with our Selves, and who does by all Means and Ways study, and seek the Good of the People committed to his Charge. So that if we did but know our own Happiness, and how to value it, we might be the happiest People this Day under Heaven: And yet for all this, we are far from being happy; because we are neither *contented* nor *united*; and tho' we have all the Materials of Happiness about us, and within our reach, yet we have not the Skill and Wisdom to put them together.

The Design of this Essay, is to point out, and recommend the Way to a hearty Union and Agreement among those, who, tho' Members of the same Church, and owning the same Government, are yet as much alienated from one another, as if their Differences were never so great and visible.

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It cannot indeed be deny'd, that there is a very great and wide Difference between the *Principles* and *Practices* of the LEADING, and most considerable Persons of the two Parties into which we are unhappily divided. As the Speculative Principles of those who are run down with the Names of *Whigs* and *Low-Church Men*, are evidently more Conformable to the Constitution both in *Church* and *State*, than of such as assume a different Character ; so their Designs and Aims seem generally more faithfully directed for the Promoting the publick Happiness and Tranquillity in every regard.

And yet it must be own'd, that *some*, who pass under another Character, have shewn a just Concern for the Happiness of their Country, and made a noble Stand against the pernicious Designs of such as would enslave and ruine it. These are a sort of honest Men, who were unhappily list'd into a Party, without either not *knowing*, or not *considering* the Tendency of their Principles, till they discover'd themselves in destructive *Practices*: And then they are *better* than their Principles, and choose rather to be *inconsistent*, than *dishonest* ; to act *against* their Principles, rather than pursue 'em into their just Consequences, to the Ruine of their Country.

I would willingly hope it is not impossible to make *honest* Men of all Parties, Friends to each other, tho' they cannot be all of one Mind ; especially that all who Love their *King* and *Country*, and are firmly attach'd to the Interests of the *Church by Law Estab-*

bliss'd, may be made sensible, that 'tis their common Interest to Love one another, notwithstanding their Differences in Matters of Speculation.

This happy Union is the rather to be hoped, because our Divisions carry on all Sides some Persons of Piety, Prudence, and Moderation, Men of sober Principles, cool Thought, and good Lives; from whom, as from Primitive Worthies, great Things are to be hoped in such a Season as this. For to such, nothing can appear more necessary than the speedy Adjustment of such Measures, as are requisite to the common Safety. We cannot indeed expect to compose the Confusions of a *Bedlam* all at once; nor, after all our Endeavours, that every one will be so wise as to lay aside his Party Quarrels, and study to promote the common Peace; for Men of unmortify'd Lusts and Passions, will always be uneasie and troublesome to *others*, as well as themselves: But wise and good Men, carry the Principles of Union and Condescension in their very Constitution; and all Christians, who enjoy the Blessing of their *Bibles*, find there such weighty Injunctions of Brotherly Love, Forbearance, and all good Offices, that they cannot long resist the Force of them, when once the Clouds of Prejudice, and the Fumes of Passion, are so disperst, that the Importance of these weighty Duties appear in a clear Light.

Now, in order to the Attaining this most desirable Union, it is necessary in the *first* Place, that we do not burden Men with
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such *Consequences* of their Opinions, as they themselves disown, and do not necessarily, and unavoidably follow from them. The great Dispute between the contending Parties is, in the Articles of *Hereditary Right*, and *Passive Obedience*. Some there are, (I mean the *Non-jurors*) who assert these Doctrines in such a Manner, and with such a profess'd Design, as to blacken the *Revolution*, unhinge the *Protestant Succession*, and thereby undermine and subvert the present happy Settlement. They affirm, that *Proximity of Blood* is the sure and only lawful Title to the *English Crown*; and that all that succeed by any other Titles, are Usurpers, and have no claim to the Obedience and Submission of their Subjects. And that a Prince succeeding by this *Hereditary Right*, be he *Pagan*, *Turk*, or *Papist*, is an absolute Monarch; that his Will is superior to all Law; that he is accountable to none but God, and is in no Case to be resisted or oppos'd; that let his Outrages or Violences be what they will, the States of the Realm have no other Defence but that of *Prayers* and *Tears*. This is a fair Account of the Principles of such of those called *Tories*, as adhere to, and declare for the PRETENDER; and it must be own'd, if they believe him to be really the Son of King *James*, there is a very great Harmony betwixt their Principles and their Practices.

But there are others, who use their Phrases and manner of Expression without meaning the same Thing. They declare for *Passive Obedience*, and *Hereditary Right*; but
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when they are press'd closely, will own, that the one is not *Absolute*, nor the other *Indefeasible*; that by *Passive Obedience*, they mean only submission to the Penalty of the *Law*, where they cannot obey, and not to the Will of the *King* against Law; and by *Hereditary Right*, no more than Hereditary Right according to that *Act* which excludes *Papists*.

I must confess, I cannot see the Prudence of thus keeping up a Distinction, where there is no difference, and using Words without any Meaning; or (to speak the most favourably of it) to choose a manner of expressing themselves, exactly the same with those whose Notions they expressly condemn; especially when it becomes a matter of Debate and Contention; which might be avoided, by *speaking* with those Limitations, with which they claim to be *understood*.

But then it is unreasonable to refuse them the Liberty of Explaining themselves; to charge them with intending Reflection on the *Revolution*, and meaning the *Pretender*, when they *disown* both the one and the other; and they do not necessarily flow from their Principles, when fairly explain'd, and candidly understood.

The Truth is, it seems very plain to me, that wise and honest Men of both Parties do so nearly mean the same Thing in this matter of Civil Government, that if they wou'd but be willing and ready to understand one another, there

there could not remain the Shadow of a difference betwixt them. Their Animosities against one another, on account of their different Sentiments, arise more from the Prejudice of Education, and Conversation, than from a thorough Examination, and well-grounded Knowledge of the Points in Controversie; and the Strife between them, seems indeed to be more about *Words*, than the Things themselves.

Some value themselves highly upon their Principles of Loyalty to Princes, and say, they are not to be Resisted, but must be Obey'd Actively, or Passively: And thus far those, who they wou'd be thought to oppose, do perfectly agree with them, and allow that Authority is not to be Resisted; that Civil Government is the Ordinance of God, for the procuring and conserving the Peace and Happiness of human Societies; that 'tis the indispensable Duty of all Christians, to live Peaceably and Quietly under their Princes and Magistrates, to reverence their Persons, and esteem them Sacred; and if in any Case they cannot obey them Actively, yet they are bound to obey them Passively in every thing relating to their just Power; this, and nothing less, is what they think sufficient to answer the Ends of Humane Government. And this is all that is intended by the other Side, though they do not express their Meaning so clearly and distinctly.

Indeed,

Indeed, there are a *third* Sort of People, who from these true Principles, have extorted extravagant Consequences, no where warranted by the sacred Writings, and utterly destructive of the Rights of Mankind, and contrary to the common Dictates of Reason, and the Laws of Nature, as well as of this Kingdom to which we belong; they would perswade us, that all Kings are *Jure Divino* plac'd above the Laws, and that we are bound to submit to them with an unlimited Passive Obedience; and if they should violate all the Laws in force for the Security of our Liberties, Properties, and Religion, and should attempt to take from us our Estates, Wives, Children, nay, and our Lives, meerly to gratifie their own Will and Pleasure, we are not to make the least Resistance, on pain of Eternal Damnation.

These are not Consequences which other People draw from their Principles, but such as they own and avow themselves; and they have so direct a Tendency to blacken and undermine our present Settlement, that all the Art of Man cannot clear them of it. But the Case is widely different where *Passive-Obedience* and *Non-Resistance* is only asserted in general and equivocal Expressions, either restrain'd to the *supreme* Power, without declaring where, in our Constitution, it does reside; or, though urg'd in a more unlimited Manner, yet when softned and explain'd, made very fairly to comport with the

Ends

Ends of Government, and the late happy Revolution.

In these Cases, certainly Men have a Right to be favourably understood, tho' they speak but obscurely and improperly, and should not be charg'd with Consequences they do not intend; especially when they shew their satisfaction in the present Settlement, by their submission to that Authority which is over us; giving the Government the same Security of their Allegiance with their Fellow Subjects, and behaving themselves peaceably and quietly under it. Nothing can be more absurd and unfair, than to charge Men, who act in this manner, with designs to blacken the Revolution, or introduce Slavery and Arbitrary Power, meerly for the sake of a speculative Principle, when they disown intending such Consequences, and they do not, when fairly explain'd, necessarily follow from it.

But then there ought to be the same Candour and Charity on the other Side of the Question, or we shall never arrive at a happy Union. When some affirm a Right in a Nation to defend its Constitution from Ruine, they are presently charg'd with this as a Consequence, that they countenance and encourage Subjects, upon the slightest Occasion, to Destroy and Depose, or Murder their Kings, or at best, encourage Treasons and Rebellions in the Nation; for every one may think himself a competent Judge when the King Misgoverns, and conse-

quently may oppose Him. But now, these are consequences of other Peoples making, and do not flow from their Principles. They always say, that 'tis not Acts of private Injustice, or meer Errors in Government, that can warrant a People to resist the Authority that God has plac'd over them: Here they own *Passive Obedience* to be a Christian's Duty, and contend for it as much as others. But when a Prince shall exercise repeated Acts of Violence and Oppression upon his People, shall dispence with the known Laws, and set himself to overturn the Constitution, and to make his own Will and Pleasure the only Rule of his Government, and all this as visible to the whole Nation as the Sun that shines at Noon; then, and never till then, is the Time, (if no other Means be left) for the People to have recourse to the last Remedy; and even then, the Person of the Prince is to be held Sacred and Inviolable, while they are opposing his illegal Ministers and Measures.

Nothing is more common indeed, than to represent them as teaching very different Doctrine from this; as that they give Tinkers and Coblers a Liberty to controul the Actions of their King; and invest the disgusted Mob with a Power to call their Sovereign to account, and discard Him as often as their freekin Humours are not complied with: But these are Notions they do as much detest as any in the Nation. This is what the
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Managers against the Doctor did disclaim, even when pleading for the Lawfulness of Resistance in some extraordinary Cases. " We will not put any Case of a justifiable Resistance; but that of the Revolution only, says Sir *Joseph Jekyll*. My Lords, (says Sir *John Holland*) the Commons would not be understood, as if they were pleading for a Licentious Resistance; as if Subjects were left to their good Will and Pleasure when to Obey, and when to Resist." " Resistance (says Mr. *Walpole*) ought never to be thought of, but when an utter subversion of the Laws of the Realm threatens the whole Frame of a Constitution, and no redress can otherwise be hoped for."

Is there any thing now in this Doctrine that gives the least Encouragement to Seditions and Rebellions? Does it follow from hence, that People may set up Kings, and pull down Kings at their Pleasure? That the King is only the Creature of the People, and may on any Occasion be displac'd, to make room for one they like better? These are some of the unreasonable and uncharitable Consequences that have been drawn from a Truth as clear as any in the World, and which has no other Tendency but to promote the Peace and Happiness of it; by securing the Prince in his Legal Prerogatives, and the People in their just Liberties and Properties. And there is still the less Reason why

Men shou'd endeavour to fix odious Consequences upon this Principle, because when they are sifted to the Bottom, it is nothing but what they will own themselves ; nay, those of the greatest Character in that Party they espouse, have as expressely and freely own'd it as any other. This is evident from the Acknowledgment of those who were *Council* for that unhappy Man, who has contributed so much to our present Distempers and Distractions. Though they made the best Defence they cou'd for their Client, yet they did not take upon them to justify his Doctrine of *Absolute Passive Obedience* ; but, on the contrary, allow'd, " That in Cases of extreme Necessity, an " Exception was to be admitted in the " general Doctrine of Submission, and " that such was the Case at the Revolution." And particularly the late Lord Chancellor *Harcourt* acknowledges, " There " was Resistance used at the Revolution, " and that it was not inconsistent with " the Doctrine of the Church of *England*, " nor with the Laws of *England*. He " own'd that he did not differ from many of the Managers in their Notions of " Allegiance. Nay, he supposes such extraordinary Cases may happen, not only " wherein Resistance may be Lawful, but " a manifest Duty." Now what Reason can be given, why such Doctrine as this should be reasonable, and free of all ill tendency when advanc'd by *him*, and be loaded with such intolerable Consequences, when asserted

asserted by one of another Character? I wou'd fain avoid mentioning our unhappy Names of Distinction, but must sometimes do it, in order to be understood. And why now may not a *Whig* affirm Resistance in an extraordinary Case Lawful, as well as a *Tory*, without being declar'd an Enemy to the Crown? Why must that be a Rebellious and Seditious Doctrine in the former, which is fairly consistent with the strictest Loyalty in the latter? If we were more *impartial*, we should soon be more *Charitable*.

In the the same manner, and with the like equitable Construction, ought we to think and speak of that other Notion which is made a ground of our Animosities, *viz. Hereditary Right*. I think nothing can be more evident, than that this is a Strife about Words, and nothing else. There are indeed some in the Kingdom, who assert this Doctrine in such a manner, as to destroy his Majesty's Title to the Crown; and they assert it with this very Design. These affirm, that he who is next in Blood ought to Inherit, let him be *Protestant* or *Papist*, *Mahometan* or *Christian*, and that it is a Sin against God, to hinder or oppose Him; they believe the *Pretender* to be the rightful Heir of King *James*, and in consequence of these Opinions, refuse to swear Allegiance to his present Majesty, or submit to his Government, any otherwise than as to an Usurper, who is in Possession of another's Right. These are for an *Indefeasible Hereditary Right*, which they think is in the *Pretender*.

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And if there are any others, who, though they do not own the *Legitimacy* of the *Pretender*, and consequently deny his Right, yet assert an *Indefeasible Hereditary Right* to the Crown, I may venture to affirm, their Principles make 'em Enemies to his Majesty King *George*, to whose Interest soever else they are attach'd. For are there not above Twenty *Popish* Princes living, who are *nearer by Blood* to the Crown than his present Majesty? These People therefore, if they are not *Non-jurors*, ought certainly to be so, according to their own Principles; because the *King* can have no Title to their Allegiance, whoever else has.

But the greater Part of those who submit to his Majesty's Government, and yet contend for this Notion, mean nothing else by it but the same with that which is call'd by others, the *Parliamentary Right*. I must confess, I cannot see the Propriety of Calling that Right which first arises out of an *Act of Parliament*, and may afterwards be controuled by it; (for the *Act of Settlement*, gives no Person who does not continue a *Protestant*, any Right to the Crown); I say, I cannot see the Propriety of calling such a Right an *Hereditary Right*. An Estate Demised by a Will, or Deed of Gift, is not what we usually call an *Inheritance*.

But so long as the same thing is intended, the difference in Expression is not of that Importance as to break Charity, or be a just Ground of charging Men with
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being in the Interest of the *Pretender*, who have taken the Oaths to his *Majesty*, and submit to his Government and Authority, with as much cheerfulness as their Neighbours. It can never be reasonable to abuse Men with the Name of *Jacobites*, and Friends to the *Pretender*, only for some seeming Inconsistency between their Principles and their Actions. It is evident, that by *Hereditary Right*, they mean only what is called by others a *Parliamentary Right*, or an *Hereditary Right according to Act of Parliament*; which, however improperly express'd, carries nothing in it in Favour of the *Pretender*; nor is it, I verily believe, made use of by them with any such Intention.

On the other side, Men should be careful that they do not charge their Brethren with being of *Antimonarchical* and *Republican* Principles, only for asserting what, in other Words, they own themselves. They ought not to represent them as teaching that the King's Right to the Crown, depends only upon the Consent of the *People*, when they know they assert no such matter; but declare with themselves, and all who understand the Constitution, that the *Legislative* Authority, the *King*, *Lords*, and *Commons*, are invested with Power to Limit, Direct, and Bind the Descent of the Crown, as shall be most for the Happiness and Security of the Kingdom: And that the Crown is plac'd on his present Majesty by this high and undoubted Authority, and not
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by the *People* only ; tho' they have the Honour, by their Representatives in Parliament, to have a Hand in this grand Affair, in which their Happiness is so much concerned. Let us not then thus mutually accuse one another of Principles and Designs we truly abhor ; but candidly interpret each other's Words and Actions. 'Tis too true indeed, there is a Party of Men among us, who are Enemies to our Happiness, and consequently to the present Government, which they first endeavoured to prevent taking Place among us, and now set themselves to disturb. And we can never be too careful of these Men, or too watchful against their Designs. But it is as evident, that honest and understanding Men on all sides have been mistaken in one another, and have brought unjust Accusations into mutual Charge. If we will but give our Selves leisure to think and weigh Persons, Things, Reasons, and Interest, in a tolerable even Balance, it will appear, that honest Men of all sides are not at such a Distance from one another as they seem to be ; that in the main they have much the same Views ; and that notwithstanding the Crafty Insinuations of designing Men, the one cannot be such notorious Fools as to espouse a *Common-Wealth* ; nor the other such Haters of their Country, as ever to bend their Knee to *Popery* and *Arbitrary Power*, that is, to the PRETENDER.

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The Event has prov'd, that we have been both in the Wrong, and that we meant the same thing all the while. 'Tis strange how we made such a shift to misunderstand and mislike each other for so little reason ; since our Distinctions have been so slightly grounded, (as we have seen they have) one would wonder they did not vanish sooner. A Distinction without a Difference, has been many times the Occasion of warm Disputes, and lasting Strife ; and Prejudice, and Passion, Positiveness, or Veneration for some other Sentiments, have stept in to protract the Disagreement, as much without Measure, as it was without Grounds ; till by some lucky Hit, the Disputants came to see through the misty Fallacy, and clearly understand the Error they were both in : And then they wonder at each other that they did not discern it sooner ; and are glad that each finds the other mistaken, himself in the right, and the other not in the wrong.

This may be our Case, if we will but be so just as to own what is evidently true ; we may yield to one another without Victory. We all declar'd our firm adherence to that Succession, which now (blessed be God) takes place among us. I speak of such, as not only take the Oaths to his Majesty, but conscientiously submit to his Authority. For as for those who endeavour to disturb the Peace and Tranquillity of that Government they Swear to, there's too much Reason to believe, they

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Swear as well as Act against their Principles: And 'tis certain they must do one of 'em. But seeing the Ends of every honest Man are now come to pass, our Fears, and with them our Mistakes, driven away, and we all united in the same Interest, and bless'd with the same Successor; let there be no other Contention among us, but who shall most express his Loyalty, Allegiance, and Acquiescence in this happy reconciling Settlement. In order to which, it is farther necessary,

2. That those abominable Names of Distinction, which have hitherto divided and inflam'd us, be for ever banish'd, without hope of ever returning amongst us. Let us be so wise as to hearken to the Advice, the *Last* Advice of our glorious *Deliverer* King William: "That no Distinction be heard of among us for the future, but that of those who are for the Protestant Religion, and the present Establishment; and of those who mean a Popish Prince, and *French* Government." The Mouth of *Christ* himself hath spoken it, and the whole World has had a constant Experience and Wisdom of the Maxim; *A Kingdom divided against it Self cannot stand.* And what can divide this more, and more inflame our Heat and Madness, than these unhappy Distinctions. They are more dangerous than the *keenest Weapons*, murder the most Innocent, and stamp on the best of Men an everlasting Prejudice. These
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infernal Names once fix'd, a Man proves a Wolf to another Man, and losing all the good Opinion which he may deserve, looks on him as one *who is a Samaritan, and has a Devil*. 'Tis time, if ever, for all absurd Names of Party Distinctions to be abolished entirely out of our very Language, that we may all learn to speak the same Thing. As for those, who are the Enemies of his Majesty's happy Government, they distinguish themselves; let those who love it, and submit to it, be distinguished by nothing, but an honest Zeal for his Service, and a fervent Love to one another. Let the Spirit of Discontent and Revenge be utterly cast out, as becometh *English Men and Christians*. Let us forget our former Animosities, and beware of Entertaining new Jealousies. Let us divest our Selves of all selfish Concerns for the Interests of a Party, or our own private Advantage; and contend only who shall best promote the Welfare of the Community.

3. Another expedient for Peace is, that we do not charge the Faults or Miscarriages of particular Persons upon the whole Body into which they have listd themselves. There are in all Parties some turbulent and violent Spirits, who are not govern'd by Reason or Religion, or even by any Principles at all, but by Temper and Education. Their Passions have not been yet subdu'd, nor their Minds duly subjected to the Laws of God and our Saviour. Education or In-

terest, makes 'em take one side of the *Quarrel* or the other, and their *Tempers* render 'em violent and boisterous in it; insomuch that oftentimes, when they change their Party, they carry their *Tempers* along with them. Now nothing can be more *unreasonable*, than to charge those, who disallow their *imprudent* and *uncharitable* Words and Actions, with that Guilt which belongs only to themselves. We are not to form our Judgment of a Party, from the Behaviour of some particular *Persons*, who shelter themselves under it; but from their stated and avowed *Principles*, and the plain and evident *Consequences* of them. We ought to consider, that all *Crimes* are *Personal*, and reflect only on those who are guilty of them: And not from particular *Examples*, fix general reproachful *Characters*; and confer the Vices of single Men, on aggregated Numbers. Much less is it reasonable to upbraid Men with Faults committed 20 or 30 Years before they were born, and which they do as much *condemn* as themselves. It is a very narrow Mind to confine Goodness and Probity to one side; and a mighty undue Partiality to prefer a bad Man of one's own side, to a good one of another, as is too commonly done. In great *Numbers* good and bad will be found; and the *best* Cause may have *bad* Men engag'd in it; and the *worst* good *Ones*.

I will not descend to particular Comparisons, which would be *endless* and *odious*;

dious ; I shall only observe, that as there are some good *Men* of all *Parties*, so there are too many who are a Scandal to any ; but according to right Reason, every Man should bear his own burden of *Reproach*, as well as *Guilt* ; and none ought to be accountable for those Faults which other People commit, and they do absolutely condemn.

4. In order to Peace and Union among contending *Parties*, it is necessary that there be a charitable Construction of each other's Acts and Intentions. Men may take different ways for the bringing about the same End, and yet there may be no dishonesty, no ill Intention in either, but a very good Design in both ; though they may not be a like Successful in the Prosecution of it. They may differ in their Sentiments, and yet be honest on both sides the Question. It cannot be deny'd, but that the wisest and best Men may be mistaken, unless we wou'd make them Perfect or Infallible. Now Charity in these Differences, should teach us to believe and hope the best, to judge on the favourable Side, and not be rigorous, or rash in our Determinations. We should not ascribe that to Malice and evil Purposes, which proceeds only from ignorance, and want of knowing better. Much less should we hate and misrepresent Men for thinking differently from us, when we are conscious to our Selves, they have no ill Designs.

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Why should we expect that all Men should be of our Minds, and be angry with them for being otherwise? We may as well be angry because the Features and Lineaments of *their* Faces differ from *ours*. Nothing but Partiality, and Self-love, and fondness to our own Opinions, can make them so dear to us, as to dislike all who disagree from us. Let us turn the Tables, and remember, that *others* have full as much Reason to dislike *us* for differing from them; for every one may be supposed to think as well of his own Opinion, as we do of ours. And who is there who would not think it very hard to be hated for what is so dear to him, and to which he has a natural Right? Sure there is no necessity, that because we differ in Opinions, we must worry and bait one another out of our Lives. A little of that Christianity for which we wou'd be thought to contend so much, would teach us better Things.

And as we are to treat our *Brethren* in this candid and charitable Manner, so more especially must we put the most favourable Construction upon the Proceedings and Transactions of our *Governours*. We must not speak evil of Dignities, nor factiously censure and rail at either the *Prince*, or those in the *Administration* under Him. For that Law in the Book of *Exodus*, *Exod. xxii. 28. Thou shalt not revile the Judges,* (so the *Margent* of our *Bible* reads it,) *nor Curse the*
Rulers

Rulers of thy People, is certainly of a moral Nature, and still in force ; and as such the Apostle, *Acts* xxiii. 5. cites it ; all Governments being alike disturb'd and injur'd by such unpeaceable and seditious Practices.

5. We should own and follow all that is good in any Party, and freely condemn what is bad in our own. The Mists of Prejudice do often so obscure the Light of Reason in Men, that they cannot see any thing amiss in themselves, or that Party into which they are enter'd ; nor any thing that is good in others. And this indeed, is one of the Mischiefs of Parties and Divisions, that it makes Men partial towards themselves and others, and is consequently prejudicial to *Truth*, as well as *Peace*. For when Men are once thoroughly engag'd on such or such a Side, their Minds are too often prejudic'd, and their Ears stopped to all Representations, how true and just soever they may be, of the ill Designs or Errors of those of that Party which they have embrac'd, and to all the generous and good Designs of the other, which they have taken against. All the Virtues of their own Side are magnified, all their Suggestions, true or false, have credit with them, and all their Faults are disbeliev'd ; and by a like Prepossession, the adverse Party is run down, discredited, and condemned at all Adventures. But certainly it becomes us to go along with no Party whatsoever in Heat and Passion ;

on; but impartially to consider every thing, and suspend our Belief of many things alledg'd on either side; and act only so far with any, as in our cool and real Judgment we think is most for the Service and Safety of our Country. Let us have what Inclination we will towards one Party more than another, we shou'd not make their little Interests or Example *our Rule*, but follow them no farther than they pursue the publick Good; and be ready to think it possible, that other People may do so too.

It is in Parties, as in particular Persons, there are some Vices to which, besides the common Miscarriages of humane Life, they are more incident than others, by reason of their Constitution or Circumstances in the World: In like manner, there are some Faults which too properly belong to all *Parties*, as such; and others to which they are more liable, according to the particular Circumstances and Exigence of their Affairs. And it requires all the Wisdom and Goodness a Man is Master of, not to be carry'd away with the Stream of these *Party-Faults*, and *Miscarriages*; *the Faults that so easily beset us*. Thus, for instance, when one Party of Men are remov'd to make room for others, nothing is more common, than for them to be restless in their Contrivances to recover their Stations again, and to stick at nothing that stands in the Way of their Designs; to follow their Successors with Reproaches, malicious Offices,

fices, and scurrilous Libels; and to embroil the Government, by possessing Men with groundless Fears and Jealousies, and spiriting up Mobs and Riots, to the Disturbance of the Peace of the Kingdom, and apparent Hazard to the publick Welfare. Now these are things which a good Man, of what Party soever he is of, must condemn, and can never be concern'd in, either to keep him or his Friends in Places, or to get others out of 'em. And I must own, they have lately been us'd for both purposes, and by the same Persons.

We have a sort of People, who would once fain be esteem'd the only Loyalists in the Kingdom, but are now remarkable for nothing so much as their *Insults*, and notorious *Affronts* of the King, and his Administration: Their great Business is, to possess Men with *Fears* and *Jealousies* of ill Designs against their *Religion* and *Liberties*; and to stir 'em to the Defence of these, by *Riots* and *Tumults*, and such other Methods as are fit enough to *destroy* all Property, but never were thought by wise Men the proper Ways to *secure* any. These Men may shelter themselves under the general Name of *Tories*; but there is not an honest Man in the Nation of that Character, who will not think it his Duty to *disown* and *condemn* such Practices, so destructive of all Government, and inconsistent with their own Principles.

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Again, when Men are listed in a Party, it is a very difficult Matter to persuade them their *Leaders* have ever been in the wrong; and tho' it be visible to every body else, *they* cannot or will not see they have pursu'd Measures destructive of the Happiness, and Welfare of their Country. They justify every Action, so it be done by one of their own side, and will allow of no Faults in those of their own Party. But now, a good Man hates *Villany* and *Treachery* to his own Country wherever he sees it; and is glad to find it detected, though to the Dishonour of those he once esteem'd. He is not for skreening Men from publick Justice, who have betray'd their Country under Pretence of Saving it: He is glad rather, that their evil Designs are found out, and their mischievous Purposes brought to none effect. He wishes *evil may be to the evil Man*, of what Party soever he is of; and is so far from Repining at it, that he rejoices when the Justice of the Nation finds out, and overtakes such as would destroy it.

But the Behaviour of the generality of People is quite otherwise. They give themselves up to the Conduct of their *Leaders*; they vote, they act, they speak, nay, they think as *they* do, and resign themselves absolutely to their Disposal. Men that are too far gone in any Cause, are generally acted by one common Spirit, which runs through the whole Body
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of them. They can see no ill in any Action of their own side, and will allow of no Faults in those whose Party they have taken. And all this often happens to them without their Knowledge; they are *insensibly* carry'd into their Sentiments and Practices, and at last into their Absurdities.

And as this Spirit of Bigottry makes us blind to the Faults of those of our own Side, so also to the Virtues and Perfections of such as are of a contrary Party. How many excellent Persons are there, strict and exemplary in their Lives, truly Holy, full of Divine Love, not to be brib'd to act contrary to their Consciences, for any Considerations whatsoever, who, on one Side, and the other, have been *treated as the Filth of the World, and the Offscouring of all Things*, only for not being of the *right Party*!

This Spirit prevails too much in all Parties, but if in any more than others, (as I think, to speak impartially, there is some difference,) it is among those who would *engross* and *confine* the Church, and consequently Religion to themselves. How many worthy Men are there in the Church of *England*, eminent for their great Virtue, Piety and Learning, who are the Ornaments of the present, and will be the Wonders of succeeding Ages, whose Characters have been blacken'd by *Party-Malice* and *Prejudice*; and who have been refus'd the Honour of belonging to that Church, they do so emi-

nently Serve and Adorn. I cannot speak this, without thinking of the late worthy Bishop of *Sarum*, and his present *Grace of Canterbury*, whose Memories will be had in Honour, when it shall not be so much as known, that those who have so vilely traduced them, were ever Born. —

But this is the Mischief of *Prejudice*; it renders our Ears and Eyes of no Service to us: *Hearing we hear, and will not understand; and seeing we see, and will not perceive*: Let it, as we value Peace and Union, (the greatest Blessings on Earth) be for ever put from us. *Let us render to all their due*, their just Share of Reputation, though they do not in every Thing conform to our Humours, or espouse our Party.

In order to Peace and Union, it is absolutely necessary that we avoid, on all Occasions, all unnecessary Provocations, and abusive Language, which is the Fuel of Contention, inflames Mens Passions, and fixes their Prejudices. Besides the Wickedness and Indecency of the Thing, we should consider, that 'tis a very unlikely Way to cure Men of their *Errors*, by Reproaching their *Persons*. Do we think we shall ever be able to convince Men by Language unfit for the Mouth of a Christian, or a Gentleman? When Men are in an Error, they may be argu'd, but never bully'd out of it. Such is the Frailty of Humane Nature, that Men will be prejudic'd against their manifest

nifest Duty, if it be urg'd on them with imperious Reproaches. If we would persuade a Man to any thing, the ready Way to do it is, first to get his Love and good Opinion: We may then propose the Arguments for Truth at a very great Advantage; the Man is then pliable, and will hearken to Reason; and perhaps will be glad if he can so far oblige us, as to be of our Opinion.

But now, if we deal roughly, and give hard Words, Men presently look upon us as their Enemies, and throw away all we can say without considering; and all the Effect is, they hate us the more, and the Truth for our Sakes, while Men forsake the Merits of the Cause, and fall to railing and disparaging Mens Persons, and scraping together all the ill that can be said of them; instead of bringing them over to their Party, they alienate them from it; they blow the Coals of Contention, and so imbitter and in venom the Dispute, that it rankles into incurable Distates and Aversions.

As this therefore should be carefully avoided by all, so more especially by those who are the *Ministers* of the Prince of Peace, and whose great Business it is, not only to *reconcile* Men to *God*, but to one another. It ill becomes them to bring a railing *Accusation* against their Brethren, or any ways to inflame those Differences, which it is their Duty, by all the Means they are able, to endeavour to compose. It is their Business,
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by Candour and Gentleness to *win Souls*; and if they do *provoke them*, to *provoke them to Love*. This is the right Way of Saving themselves and others. Can any think that *Christian Piety* is to be promoted by destroying *Christian Love*? Are not *Faith, Hope, Charity, Repentance, Humility, Self-denial, Meekness, Patience, and Heavenly-mindedness*, more proper Subjects of their *Sermons*, than accusing their Brethren, and exposing them in the most odious manner they possibly can? Is sincere and unfeigned *Christianity* at the bottom of these Disputes? Nothing less. Can there be any Place for a *Religion of Love* in Men so addicted to *Railing and Reviling*? No ——— that pure, peaceable, and gentle Spirit, that descends from above, abhors an Habitation from whence *Christian Charity* is banish'd. Have they a real Design at Heart to make their Hearers better? If they have, they are greatly mistaken in the Way of doing it. The natural Consequence of such Discourses is, to fill Men with Bitterness, Envy, Wrath, Hatred, Implacableness to their Brethren, and every evil Work; and Men who Preach in that violent Manner, are not *Inspir'd*, but *Possess'd*. This is a Spirit ill becoming the *Preachers of the Gospel of Peace*, to whom is committed the *Ministry of Reconciliation*.

But it is still worse, when they shoot their Arrows, even bitter Words, (as the *Psalmist* speaks) against their *Governours*,
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and those from whom they receive Protection and Encouragement in the Discharge of their Office. It is a Happiness which the Church does not always enjoy, to have the Protection of Christian Kings and Princes; and the least it can do, in return for so great an Advantage, is to endeavour to make their Government easie, and happy, by the Prayers and Endeavours of its Ministers. But with concern I speak it, too many of that Character have acted a quite different Part among us. Instead of Endeavouring to make People in Love with their Governours, and persuading them to *live quiet and peaceable Lives in all Godliness and Honesty*, they have contributed greatly to our present Discords and Distempers, by unwise and unseasonable Heats, by throwing combustible Matter among a People already on a Flame, which it became *them* rather to extinguish. They have, many of them, been, and continue still to be, too free with Actions and Proceedings of their Superiors, and too ready to possess the People with Fears and Jealousies of them. It us'd to be a profess'd Principle among them, not to *speak evil of Dignities*; but to *Honour and Obey the King, and all that are put in Authority under Him*; but their Reproaches and Insults on the *King*, and his *Administration*, too evidently demonstrate, that if they are not pleas'd in every thing, *Nature can, and will rebel against*

gainst Principle. My Lord *Clarendon* observes, that one Part of the *Prelude* to the *Great Rebellion*, was the *great License* that was *exercis'd in Preaching*. I hope there is no danger of so terrible a Consequence from the extravagant License that is taken at present; but sure *Clergy-Men* can never answer it to God, or their Consciences, to contribute any thing towards such a dreadful Evil, though by the Goodness of Providence, it happen to be prevented. - The Reasons of our Superiors are secret and imperceptible to us below, and not rashly to be censur'd by us; much less should the *Pulpit* be employ'd to such a purpose, which was design'd to promote (with their eternal Welfare) the Peace and Happiness of Mankind, incorporated into Societies; which can never be happy, if they entertain groundless Fears, and Jealousies of their their Governours.

And as they are by this Practice highly unjust to their Governours, and Enemies to the publick Peace; so neither do they do any great Service to themselves. Their dabling so much in Politicks, (as they do at present, notwithstanding his *Majesties* Injunctions to the contrary,) in which they are always thought very awkward at best, has made them suffer more in their Reputation from wise and good Men, than they are well aware of. 'Twas an Observation of a great Man, that *He had seen abroad Miters opposing Crowns,*

*Crowns, and Chaplains vying with their Patrons: But if Clergy-Men would leave all Emulation with Lay-men in Pomp, and apply themselves only to Piety, and painfulness in their Calling, they would find as many to Honour them, as they do now to Envy them. Besides that, it alienates Men from the Church it Self, to see the Preachers of it appear rather as *Heralds of War*, than *Ambassadors of Peace*.*

In saying all this, I do not mean to suggest, that this is the Temper of all the Clergy. No ——— 'tis only of such of them as are Men of narrow Minds, who know but little of the World or themselves, are fuller of Zeal than Knowledge, and do not understand the true Interest of the Church and their Country, which is certainly best promoted by Harmony, and a perfect Agreement. But there are also many among them, who are Learned, Humble, and Pious, and with bleeding Hearts lament our *ill* founded, and *worse* timed Divisions, which they would gladly heal if they could; nay more, I hope, *they are they who chiefly stand in the Gap*, and keep off the ill Consequences which naturally attend them. I pray God increase their Number.

7. It is yet farther necessary to *Peace*, that the virulent Libels which fly about be restrain'd, or at least that Men will resolve, on both Sides, to give no Credit to them. Next to the Abuse of the *Pulpit*, there is not a greater Enemy to
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our *Peace* and *Tranquillity*, than those numerous Pamphlets, wherewith our Prefses are overcharg'd. 'Tis by these that uncharitable Men, or mercenary Hirelings, promote Feuds and Heart-burnings; Jealousies and Fears, Envy and Animosities among us; by these they cast their Arrows, Firebrands, and Death, and spread their infectious Pestilence over the Land. The Writers of them have no regard to *Truth* or *Justice*; their only aim is, to asperse the *Party* which they hate, or are hir'd to abuse. And in order to this, their Libels are for the most part made up of nothing but hard Speeches, uncharitable Censures, false Accusations, malicious Truths, and spiteful Suggestions, by which they set Men at variance, and make them odious and detestable to one another. And that, while they are Murdering others, they may be harmless themselves, they have learn'd to shelter themselves under borrow'd Names, to screen their Slander behind some malicious Fable, to suit well-known Characters to the Persons at whom they aim, or else to leave out a Vowel or two in their Names, whose Reputation they are going to stab with their envenom'd Stillets: So that what chances to be their Protection from *Punishment*, is the most evident Conviction of their Guilt.

But Oh! that every *Person*, whose Hand is employ'd in this Devilish Work, wou'd consider how little these Evasions will avail,

vail, when things come to be set in their proper Light, and they must answer for the dreadful Mischiefs they have done their Brethren, and their Country, at the Bar of God. He knows our Hearts, looks into our Designs, and will Judge us by them: And how little will it avail these improvident Writers, who, for the Sake of a little Gain, Applause, or Revenge, at present, shall make themselves obnoxious to everlasting Guilt, and eternal Punishment? But the Mischief is still greater, when this *enormous Liberty of the Press*, extends it self to those who are in the highest Authority in the Kingdom, and spares not even his most *Sacred Majesty himself*. This more certainly than any thing else, portends the Ruin of all Government. It is the very Method that was taken by the Rebels in *Forty One*, to bring about their vile Designs. *Cheap, senseless Libels* were scatter'd about, traducing and villifying those who were in the highest Trust and Employment in Church and State: These very often indeed, have nothing in them but the *Title*; but such Stuff, as vile and foolish as it is, makes the Government familiar, and consequently contemptible to the People, warms the Minds of the Rabble, who are more capable of *Action* than *Speculation*, and are animated by Noise and Nonsense.

And yet, how are we pester'd with a Cloud of Pamphlets and Libels of this

Sort, against the King and his Government, which multiply daily, and spread a thick Contagion over the whole Kingdom. By them, Lies and Slanders are propagated, like the *Egyptian* Darkness, so thick that they may be felt; and Prejudices, Fears, and Jealousies fix'd in Peoples Minds, never or without vast Difficulties to be remov'd. It would be an endless Business to pick up and recount those numberless Lies which have been rais'd on the King himself, and all his Ministers, both in Church and State. These vile Scriblers are the true Copies of those infamous Originals spoken of by St. Peter, *Presumptuous are they, Self-will'd, they are not afraid to speak evil of Dignities.* But certainly, we can never enjoy *Peace* and *Tranquillity*, till the Government finds a Way to suppress these Incendiaries, of what Kind or Quality soever; or Men will learn to be so wise and honest as not to regard them.

8. Another Thing that will contribute much to a happy Union among us, is not to keep at such a mighty Distance from one another, but to converse frankly and freely together upon all Occasions. It has a mighty Influence to beget and maintain uncharitable Notions, to converse only with Men and Books of our own Opinion, and to avoid all the Writers and Persons that differ from us. This lays us open to the Impositions of
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crafty and designing Men, who may dress up a Man or an Opinion in such a frightful Manner as to make us dread any approaches to them, when perhaps, if we were better acquainted, and saw Things in their true Colours, we should find the greatest Reason to entertain them.

It is in this Case, as in private Disagreements; there happens some little Misunderstanding among Friends; and instead of Reasoning the Case fairly, by which mistakes might be clear'd up, and a Reconciliation made, they affect a distance from each other, and thereby leave room for *Whisperers* and *Talebearers* to turn a slight Dislike, into a fix'd Aversion. It is just so in our *Party Quarrels*: We stand off, and keep at a Distance from one another, and take each other's *Character* only from the *Libellers* of the Age; and then 'tis no wonder if we become odious and detestable to one another; if Men on the one Side be thought to be a *Samaritan*, and on the other to have a *Devil*.

But now if we would but take the Pains to understand one another, and the State of the Difference between us, we should soon find that the Things wherein we differ, bear no proportion to those in which we are agreed. And since there are so many Things in which we are of the same Mind, what occasion is there to choose Things in which we are not,

not, to make our Conversation uneasy? If we cannot agree together exactly in Things of small Moment, why may we not nevertheless live lovingly and kindly together? Is it not sufficient to unite us in Love and Affection, that we are not only *Natives* of the *same Country*, but *Members* of the *same Church*? That we Worship the *same God* by the *same Scriptures*, under the *same Sovereign*, and the *same Constitution*; that we are join'd in *one Body*, *one Spirit*, and *one hope* of our *Calling*, in *one Lord*, *one Faith*, and *one Baptism*; and subscribe to the *same Articles*, and Worship in the *same Form*, submit to the *same Discipline*, and have but *one Interest*: And hope at last to be joint-Heirs of the *same common Salvation*. What can divide a Body of Men, (*Englishmen* and *Churchmen*,) thus fitly joined together, unless it be that sleight of our *Enemies*, and cunning *Craftiness* whereby they lie in wait to deceive?

Though we seem to Hate and Abuse one another as if we were the greatest *Enemies*; I know not one difference betwixt us but what arises either from mistake and misunderstanding, or is about Matters, in which neither of us have any manner of Concern. I do not speak of profess'd *Jacobites*, or such as disturb the Peace of that Government they pretend to submit to; but of Peaceable and Conscientious *Church-Men*, by what Names soever else they are distinguish'd. And what

what is the Difference betwixt these? Why, one part of 'em are suspected of not being zealous enough for the Church; and the other seem dissatisfied with His *Majesty's* making a Change in the Ministry.

As to the *first*, I would ask, whether a strict and conscientious Communion with a Church, and a continual Endeavour to serve its true Interests, to promote its Peace and Prosperity, be not proof enough of a zealous Concern for it? And in these Things, I dare affirm, how much soever some Gentlemen have been decry'd and slurr'd with odious Names, they never were deficient. Can their greatest Enemies say, they have at any time offered to betray the Church? Have they not brought more into it, than their raving Brethren have driven out? And, in short, are not the exemplary Lives and Conversations of some of them, one of the strongest and most affecting Arguments for the Church? So that, I hope, this ground of Difference, will be allow'd to be nothing but mistake and misrepresentation.

As to the *other*, no impartial Person will pretend to say it is a Thing with which *we* are concern'd. His *Majesty* has Power and Authority to make use of what Servants He pleases; and it ill becomes Subjects to impeach his Choice, defame His Servants, and censure their Abilities and Fidelity; and those most
of

of all, who but a little while ago, blam'd this Conduct in others. Since *this* therefore is a Matter with which *we* have no Concern, it should not, certainly, occasion any difference between us. Where's the Reason of falling out about *that*, we have, neither of us, any thing to do with; but is confess'd on all Sides, to belong entirely to our Superiors? But Lastly,

9. In order to the Composing our Differences, and healing our Breaches, we should make our earnest Prayers and Supplications to the *God of Peace*. *He is the God* (saith the Psalmist) *that maketh Men to be of one Mind in an House*; much more in a Kingdom. And therefore he exhorts us in another *Psalms*, to apply our Selves to God for this blessed Spirit of Peace and Unity; *Pray for the Peace of Jerusalem*. And the Apostle St. Paul assures us, that hearty Prayer will have a great Influence on the publick Peace and Quiet, where he exhorts us to *make Supplications, Prayers, &c. for Kings, and all that are in Authority*; that, adds he, *we may lead a quiet and peaceable Life, in all Godliness and Honesty*; intimating that true Prayer would naturally have that effect.

The Truth is, our Divisions seem of such a Nature, as to require the *immediate* Hand of God to extinguish them. There seems to be something more than Humane in them. Rage and Animosi-
ties

ties carry'd so high, and to such Extremities, upon so slight Grounds, look very like an *Infatuation* from Heaven, as a *Punishment* for our other Transgressions.

‘ It may justly be feared, (as a Reverend
‘ and judicious Person observes) that it
‘ is the Operation of some evil and accursed Spirit, let loose from the infernal Caverns, and sent as a spiteful
‘ and subtle Emissary, to irritate us one
‘ against another, and to propagate the
‘ Temper of Hell here upon Earth.”

So that we may apply our Selves to God, in the Words of the *Psalmist*, *Thou hast made the Earth to tremble, thou hast broken it; heal the Breaches thereof, for it shaketh.*

There never was, certainly, greater occasion for incessant Prayers, as well as earnest Endeavours, that our Breaches may be Healed, and our Divisions United; for if this be not done, we are ruin'd. Let them therefore *that make mention of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a Praise in the Earth.* Let us all incessantly Pray for the Peace of Jerusalem; that she may be as a City that is at Unity in it self; that Peace may be within her Walls, and Prosperity within her Palaces; that Glory may dwell in our Land.

And what we thus pray for, let us use our best Endeavours to attain. Let us consider, 'tis high Season to give a Period

to our Domestick Hostilities; 'tis absolutely necessary to put an end to our Parties, or the Rage that attends them; and till Reason and Religion can silence our Disputes, in the mean Time let them teach us to dispute with Candour and Civility.

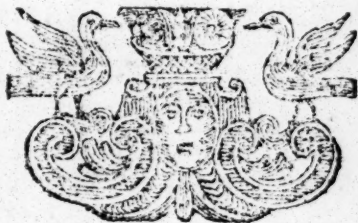
'*Let the Peace of God*, that loving peaceable Disposition of Mind, which God so indispensibly requires, *rule in our Hearts*, be the Umpire and Director there, to compose all our Differences; *this God has call'd us to in one Body*, in a Political Sense; and we ought to pursue it, not only out of Thankfulness to Him, for having made us Members of the most happily Constituted Society in the World; but with regard to our own Safety and Interest; there are no Sins, which, besides their provoking the Anger of God, have a more fatal Tendency in themselves to ruine Societies, than Factions and Divisions among the Members of them. We need not be told this, we have known it by sad Experience. How did our Divisions disturb the Reign, and shake the Throne of our great Deliverer, (King William,) almost as soon as he was plac'd upon it? They so clogged the Wheels of that glorious Government, that they went heavily on, disconcerted the King's Measures, disappointed many noble Designs, and hinder'd many Blessings that might have been secur'd to us under his Reign, if they did not shorten it.

' God

' God grant that these, and other Ex-
 ' periences we have had of the Miseries
 ' and Dangers to which our unnatural
 ' Divisions have expos'd us, may teach
 ' us more Wisdom now: Let all our
 ' Party-Quarrels be buried in oblivion,
 ' all distinguishing Names and Characters
 ' be forgotten: Let us not any more
 ' provoke one another, nor envy one ano-
 ' ther; but each of us being satisfy'd
 ' with the Share he has in this common
 ' Blessing, which reaches to every Subject
 ' of these Dominions; Let us all friend-
 ' ly join Hand in Hand together, to
 ' make it as lasting, as it is diffusive.
 ' And to that end, let all the Conten-
 ' tions and Emulations which shall ever
 ' be amongst us, be only who shall con-
 ' tribute most, in his proper Station, to
 ' make that Crown, which is plac'd up-
 ' on the Sacred Head of his
 ' Majesty, sit securely and ea-
 ' sily there." *

* Coronation
 Sermon.

F I N I S.



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LONDON
1871



